

ing that year, singing notes of victory such as:

"The President has conquered (Tunkansila ohiya' lo)

The boys are coming home with joy (Koska wiyuskinya kdipi lo)

Be cheerful, pray and sing (canta waste, waci ye lo)

The President has conquered."

(Waci, as used above, means dance but connotes pray and sing.)

The horned lark is also considered something of an oracle by many of the western tribes. The Dakota name for this bird means big eye-tufts. They say that this bird foretells the weather. When a hot, dry time is coming the bird sings a single sharp note, but when rain is coming the bird announces it gleefully and sings joyously, *magazhu, magazhu, magazhu!* *Magazhu* means rain. The Hidatsa Indians call the horned lark a name meaning wrinkled moccasin. This is because of the bird's characteristic habit of crouching on the ground, where, by its grayish color and its black markings it suggests the appearance of a ragged, useless moccasin.

The bottom idea in Indian singing and dancing was to join in with Nature, "Whole, Holy All," in expressing Nature's various moods.

In conclusion I wish to express my regret that, judging the Indian by our own standards, we have estranged him and we have failed to appreciate his finer qualities, and while we might have acquired a knowledge of his poetry, mythology and folk-lore which would have given to American literature and art a distinctive flavor and charm, our authors and artists have received inspiration from the mythology of ancient Greece and Rome. We have largely failed to appreciate our own aboriginal race, a people to whom Nature's Great God, Wakan Tanka, the Whole, Holy All was an ever present

reality. Who saw Him in every natural object. Whose hearts were so attuned to Nature's voice that they ascribed to the birds and flowers, songs expressing all the various moods of Nature; and whose communion with Nature gave them such spiritual strength that their lives were clean, their friendships true, their honor unsullied, and they could face torture and death with a fortitude that was never surpassed in any other people.

Dr. Beede's Remarks on the Psychology of Indians and Birds

As Dr. Beede is a trained scientist and close observer, and has studied both Indians and birds for the largest part of his life, his remarks on the psychology of birds and primitives will be read with interest.

Intimate living with Indians and wild animals cause one to realize the errors of the basal assumptions of the new psychology. All the things supposed to be of late appearance including altruism are already in wild animals. The new psychology as represented by Tansley's recent book seems to err at many points and in many conclusions for lack of correct data as to wild animals. The reason for these errors is because too many of these wild animals were studied in pet captivity and not in the wild. And the same is measurably true of Ethnology, since people are studied in a sort of pet captivity and not in their natural environments.

Indians attribute to birds a wonderful "Life knowledge" which means, in our way of terming, an efficient psychosis with its function surpassing or replacing reasoning; in a way better for birds than reasoning would be for them. With much study of birds Dr. Beede agrees with the Indians. Birds seem to possess the largest psychosis pro rata of other mind processes, including reason, of any creatures. Ani-